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I.—SERVIUS AND THE SCHOLIA OF DANIEL.

PART II.

II.—IMPERSONAL.

A. Nouns.

1. *First Declension*.—Of the nouns which have forms in the first and fifth declensions, S. has *durities* G. 1, 143; D. *duritia* (abl.) 4, 440. S. has *luxuries* G. 2, 253; *luxuriam* G. 3, 135. Ad G. 1, 112, D. states sane 'luxuriam' iuxta antiquos multi dictum putant, cum 'luxuria' dicatur. Practically the same comment is made on *materies* 11, 327; *rabies* 1, 200; *segnities* 2, 374; though S. has *materies* 1, 448; G. 1, 58, while D. has *materies* 1, 592, and *materie* G. 2, 367; *segnitiem* occurs 1, 738 in S., *segnitiam* 9, 502. *Mollitiem* is found in D. 2, 215; 9, 611. Elsewhere these words are of the first declension. Cf. 12, 199 (?).

2. *Significatio* (49 : 22), *significatus* (D. 9).—The use of *significatus* is confined to D., while both commentaries use *significatio*. On the other hand, *subauditio* (7) is confined to S., which has *discretio* (29 : 2) and *usurpatio* also in a few passages.

3. *Dative Plural -ubus*.—S., commenting on *specubus* G. 3, 376, says: "artis fuerat specibus . . . sed quia pinguius sonat et melius, 'specubus' dicimus. Unum tamen nomen est, quod aliter non dicimus, ut 'tribubus.'" Plural forms in *-ubus* are found as follows: *arcubus* 9, 619; 11, 6; *artubus* G. 3, 84; *partubus* G. 4, 199; *portubus* 1, 720; 5, 241; *quercubus* G. 1, 11.

4. *Causa* (66 : 23), *gratia* (D. 15).—*Causa* is used most commonly with *metri* (23 : 5, G. 1, 164 in both). With other nouns

the instances are more equally divided (35 : 15), and still more so with gerundives (4 : 3). With personal pronouns, S. has four examples. There are eight instances of *gratia* with nouns, and seven with gerundives. (*Gratia* is also used by S. 1, 594 *sui gratia praepotens et matris auxilio*; 10, 83 *eius gratia factum est*.)

B. Pronouns.

1. *Qui et ipse* (17 : 1).—The use of the relative followed by *et ipse* is avoided by D., it occurring but once, 11, 858 *ex Hyperboreis, qui et ipsi Thraces sunt*. In all the instances in S. the relative and *ipse* are in the same case, e. g. 4, 228 *ab Hercule qui et ipse Graecus fuit*. B. 9, 28; G. 4, 214 *quae etiam ipsae*.

2. *Unus idem* (S. 11).—When *unus* and *idem* are used together it is always with the connective *-que*, e. g. 6, 724 'in uno eodemque animalis corpore,' excepting G. 3, 244 *amor unus atque idem*.

3. *Unusquisque* (28 : 4).—*Unusquisque* is much more common in S. than in D., two of the occurrences in the latter (8, 368; B. 6, 53) apparently coming from an earlier source, and 1, 220 being in a quasi-quotation.

4. *Quicumque* (18 : 12) is relatively more common in D. than in S., which has it four times in one passage, B. 4, 34.

5. *Unus . . . alter, alter . . . alter, unus . . . alius*.—S. ad 11, 76 says: "de duobus et 'horum alterum' et 'horum unum' possumus dicere: nam artigraphi hoc tantum vetant, ne de duobus 'aliud' dicamus, quod de multis proprie dicitur." The usage in the commentaries does not correspond to the rule given. *Unus . . . alter*, 11 : 5, when not preceded directly by *duo*; when *duo* precedes, 11 : 4, the ratio for each being about the ratio for the two commentaries. *Una . . . alia*, 6 : 1; when preceded by *duo*, 6 : 4. That *unus* and *alter* were regarded as the same is shown by 6, 733, where *una . . . altera* and *una . . . alia* are used in the same passage. *Duo* followed by *unus . . . unus* seems confined to S., which has it 8, 590; 10, 541; G. 2, 499 (twice): *unam praesentis . . . unam futuri*. *Alter . . . alter* is used by both, as is *aliud . . . aliud* and *unus . . . alter . . . tertius*.

C. Verbs.

1. Use of Some Verbs.

1. *Verbs of naming, calling, etc.*—In calling attention to the names applied to objects, of the verbs most generally used,—

appello, *dico*, *nomino*, and *voco*,—passive forms of *nomino* are the least common (39 : 19), though the occurrences of *cognomino* seem confined to D. (9). Passive forms of *voco* are more frequent, but with the same ratio (98 : 51). *Vocito*, usually as a participle, is found seven times in D.; in S. 2, 263 *vocitatus est* (*om. C*). Forms of *appello* are still more frequent (40 : 154), and the preference in D. is clearly marked. Forms of *dico*, usually *dicitur*, are freely used by both S. and D. (700 : 282), and with about the same relative frequency. In calling attention to the origin or derivation of names, all these verbs are used; e. g. 1, 388 *Zeús vocatur ἀπὸ τῆς ζωῆς*, id est *vita*; 1, 532 *Oenotria autem dicta est*, vel a vino optimo, vel ab Oenotro; 2, 197 *Larissa autem a nympha est appellata*; 3, 702 *civitas a fluvio nominata*. The equivalence of these words is shown in some single passages, e. g. 3, 73 *ut autem Delos primo Ortygia diceretur factum est a coturnice, quae graece ὀρυγξ vocatur*. D. has 'quae graece ὀρυγξ appellatur,' and post partum *Ortygia dicta est quae ante Delos nominabatur*. 1, 273 *ex vocabulo Romam appellatam*; . . . *a filia dictam*; . . . *ex nomine vocatam*. 3, 694 *Ortygia dicitur . . . quae nunc sit semper appellata Ortygia*. 10, 185 'rogus' cum iam ardere coeperit dicitur; 'bustum' vero iam exustum vocatur. Cf. 11, 671 *vulgo vocant*; 5, 772 *vulgo appellant*. B. 8, 54 *vulgo dicunt*.

Nuncupare was noticed in a few passages (3 : 8), in all of which, excepting 7, 471 *nuncupatis votis*, it is used as a verb of naming. The most noticeable example is G. 1, 126 *fossa . . . quae cardo nuncupabatur, et alia . . . qui decumanus limes vocabatur, et alii . . . qui lineares appellabantur*.

2. *Verbs of addition*.—Verbs joining an additional statement or quotation are of frequent occurrence. *Addidit* (112 : 90) is used most freely, e. g. 2, 516 *et bene 'atra' addidit*; 4, 263 *non addidit cuius rei dives*; 8, 152 *addidit 'et totum lustrabat lumine corpus'*. *Subdidit* (2 : 1), used in the same way, occurs B. 3, 56; G. 1, 229, and B. 4, 37.

Forms of *iungere* are used oftener by D. than by S. (16 : 53). The simple verb (3 : 4) is used less than *subiungere* (12 : 44), while *adiungere* (3 : 5) is used the same. Compared with these, *adicere* (16 : 32) and *subicere* (10 : 1) are not used with the same frequency.

3. *Quaeritur* is occasionally used by both, but more frequently by D. (25 : 28), especially with indirect questions introduced by

quis or *quid*, e. g. 12, 619 *quaeritur quis* 'inlaetabile' dixerit? 11, 636 *quaeritur quid sit* 'horrebat'? *Quaestio* is less frequently used (15 : 6). D. has it with question introduced by *an* 9, 133; as object of *solvit* G. 3, 137 and 148 ("fortasse quaestio solvitur"). S. has the word as subj. acc. with *solvi* 1, 1; as object of *removimus* 6, 140, and of *solvimus* 8, 373. *Solvitur* (2 : 9, *absolvitur* 11, 326) is confined in D. to the comments on G., though the crit. app., in different parts, has at least 26 passages containing *solvitur* not admitted to the text.

2. Form.

Different forms of *amare* are frequently used, but *adamare* is a favorite of D. (3 : 24), which prefixes *ad-* to the form used in S. 4, 585; B. 6, 74. *Eligere* is the form regularly used (32 : 10), while *deligere* was noticed only 4, 166.

1. *Future Participles*.—The future participle is rather freely used, but only in D. is it equivalent to a clause of design (7), as 2, 318 *misit sciscitaturum*; 4, 469 *spectaturus* . . . *Cithaerona petit*.

2. *Gerundive* (17 : 13).—Exclusive of *dare* (4 : 4), *adpono* (5 : 1) and *offero* (1 : 3), the verbs on which the gerundives depend are different in D. and S., the former having *trado* (2), *adduco* and *commendo* (1) not used by S., which has six not found in D.

Inter navigandum occurs in S. 10, 219, and B. 9, 23 has the following comment: INTER AGENDVM dum agis. et honesta locutio est, si dicamus, inter cenandum hoc locutus sum: *Afranius inter loquendum, Ennius inter ponendum*. Cf. 8, 107, where *inter cenam* takes the place of the gerund, which is used in D. 1, 730. *Circa promittenda vota* is found 6, 51. *Vescendum*, passive, is used 3, 74 *pueri vel puellae ad vescendum Minotauro mitterentur*. Cf. 6, 14 *edendos Minotauro mitterent*.

3. *Supine* (8 : 9).—The two commentaries have nearly an equal number of supines, *aquatum* occurring three times in S. and twice in D. The number of occurrences indicates that S. was not greatly inclined to use it. Ad 5, 30 D. has *scitatum misisset*, while ad 2, 114 S. says 'scitatum' legunt, id est inquisitum, and explains *quaesitum* (9, 239) by *ut quaeramus*.

4. *Perfect Passive*.—The use of perfect passive participles with the perfect forms of *sum* in forming the perfect passive tenses is relatively a little more frequent in D. than in S.—out of 141 instances noticed about three-fifths (86 : 55) were in S.

5. Exclusive of those with *ob* and *propter*, eighty-three passages were noticed in which a preposition with a perfect participle and accusative of a noun was used as the equivalent of prep. with abstract noun and genitive. *Post* is most freely used, 52 : 22; *ante*, 4 : 2; *inter*, 1 : 1; *ab*, 1. A good illustration of this use of a preposition is 9, 393 *inter auditum sonum et visum Euryalum*. A few other forms of expression are worthy of special notice. *Usurpare* (44 : 5, 1, 237 in both) seems to be a favorite of S. *Quantum ad pertinet* (21 : 4) is in a few passages in S. replaced by *quantum ad spectat*, as 1, 410; 5, 570; 5, 603; 6, 532; 8, 687. Both *spectat* and *pertinet* are quite commonly in S. used in other connections. *Respicere ad* (28 : 4) is found in D.: G. 3, 298 *ad pecora respicit*; with *illud*, 2, 77; 4, 375; 10, 317. Like *respicere ad*, *congruit* is found but few times outside of S., it referring to the propriety of a certain statement under discussion.

3. Syntax.

a. Dative of Participles.

The dative of the participle, both singular and plural, is quite common, dependent on adjectives and a few verbs, as *videtur*, 9, 628 *quae sinistra nobis videntur*, *intuentibus caelum*, *illic dextra sunt*; 3, 562 *LAEVAS de Ionio venientibus*; also 3, 420, which has also *procul visentibus*; 2, 54 *intuentibus dextra sunt*; 3, 351 *ingressis scaevo*. In D. 1, 44 *in laeva intransantibus*; 1, 294 *intoeuntibus ad sinistram*; 8, 641 *signa stant . . . venientibus a rostris*.

b. Time Clauses.

1. *Donec* (16 : 8).—Ad 1, 5; 2, 455; 1, 265; 10, 321; G. 3, 296, *dum* is explained by *donec*. It is used with the indicative present and perfect, and subjunctive present and imperfect in both S. and D.

2. *Dum* (90 : 45).—In addition to the definitions by *donec*, it is defined by *quamdiu* 8, 374 and *dummodo* 1, 5. It is used most frequently with the present indicative (69 : 35) and with the imperfect subjunctive (21 : 7). *Usque dum solvatur caput hominis* is found 11, 558; 591; 830 in what purports to be a quotation from an ancient formula. (In addition to 1, 5, *dummodo* is found 6, 444; 10, 62; 12, 389.)

3. *Postquam* (50 : 32).—Ad 1, 714 *ILLE VBI postquam, ut Horatius nos ubi decidimus, hoc est postquam*. The same expla-

nation is given 1, 81 *haec ubi dicta pro postquam*, and it is also used to define *quoniam* 9, 717; G. 4, 436; *simul* 4, 90; and *ut* 12, 1; B. 8, 41. It is used with the perfect indicative (45 : 23) or subjunctive (1 : 4). Of the latter there are three in indirect discourse, and in one, 11, 69 *postquam discerptus sit, est* is also read. *Postquam* is used with *vocaverat* 2, 592, and *desperabat* 3, 482.

4. *Antequam* (36 : 23), 5. *Priusquam* (1 : 9).—Though *priusquam* is more commonly used in Latin than *antequam*, the rule is reversed for the commentaries in which *priusquam* seems to be avoided, especially by S., which has it B. 1, 62 for *ante . . . quam* of the text. On the other hand, G. 1, 50 *prius . . . quam* is defined by *antequam*. G. 3, 348 ANTE EXPECTATVM *antequam* expectetur. *et aliter: et priusquam expectetur et antequam putetur*.

Antequam is used most freely with the imperfect (21 : 11) and present (11 : 6) subjunctive. D. uses the pluperfect four times and the present indicative once: 1, 670 *quae ante blanda est, quam amat*. B. 1, 59 the future is used as in the passage commented on, and in three other passages (2 : 1) no verb is used.

c. Causal Clauses.

1. *Quia* (927 : 617), 2. *Quod* (178 : 226), 3. *Quoniam* (32 : 78).—The number given of occurrences of *quia* and *quod* is perhaps not quite complete, but is sufficiently so to indicate clearly the usage of each. *Quia* is of most frequent occurrence and in nearly all cases is used with the indicative. The ratio of the occurrences in the two commentaries might seem to indicate a preference for it by D., but as its comments are intended to be supplementary to those in S., there was more need to use the particle, just as in the case of some of the indefinite pronouns. This will account for the ratio (3 : 2) in the case of *quia*, but the larger number of occurrences of *quod* indicates a selective preference on the part of D. for that word. In D. it is used much more frequently with the subjunctive than it is in S., the ratio being about 3 : 1. The reason for the use of the subjunctive is not always apparent, e. g. 1, 39 *id est ab hastae concussione; vel quod Pallantem gigantem occiderit*; 1, 89 *nox dicta, quod oculis noceat*; 1, 28 *vel certe quod ad caelum raptus sit*; 1, 71 *vel certe quod . . . habuerit*. The subjunctive may be the sole indication that the comment is the thought of some unnamed writer. While the ratio of occurrences

of *quia* and *quod* differ, they were in many instances used interchangeably, e. g. 1, 619 *ut quidam volunt, quia non defenderat . . . ut alii quod non retulisset, ut nonnulli quod . . . non reduxerit*; 3, 6 dicta Antandros, vel quod . . . condiderunt coloni, vel quia Graeci . . . accepere. 3, 126 non quia . . . sed quod; B. 6, 47 *quidam 'virgo' non quod non haberet, sed quia . . . destinata sit*. See 1, 448 vel quod . . . vel quod . . . [*aut quia . . . aut quia . . . aut quia*].

Both *quia* and *quod* are used in a number of instances with other terms expressing cause: ob hoc quod 4, 131; 6, 603; G. 1, 13. Ob hoc quia 3, 332; ob hanc causam quod 1, 720. 8, 345 non quod ille merebatur, sed hospitalitatis causa; 8, 641 ea causa quod. Propter is of more frequent occurrence, e. g. p. quod 3, 127; 3, 707; 11, 259; p. quia 8, 664; 3, 15. propterea quod 4, 463. Propterea (1 : 17) is confined to D., excepting 2, 726 p. quia sequitur. In D. it is followed by *quod*, and in a few passages by *quia*, as 7, 776 non est fas attingere, propterea quia nec sol tangetur.

Both particles are fairly common in the commentaries following *scio*, *noto*, etc., especially when these verbs are in the passive periphrastic, e. g. 1, 3 sciendum est quod. 2, 199 et notandum quia.

Quoniam is used with the indicative, and the preference for it in D. is clearly marked.

d. Concessive Clauses.

1. *Licet* (236 : 27).—*Licet* is used regularly with the subjunctive, though the indicative is found, in D. 1, 363 *licet et alio ordine historia ista narratur*. It is used in both S. and D., introducing the statements of others, e. g. 1, 27 *licet multi separant*, and is also used with a few adjectives, e. g. 6, 270 *licet minoris*, and very rarely in a few other connections, e. g. 1, 369 *licet mutato ordine*; 4, 56 *licet oblique*.

2. *Quamvis* (19 : 66).—Not only is *quamvis* much more frequently used in D. than in S., but the usage is also much more varied. S. has it with the subjunctive only. In four passages (1, 2; 1, 223; 1, 505; 8, 90) it is used to introduce the statements of others. D. has nineteen similar statements, and the indicative is used in ten. The indicative also occurs in one other place: 10, 36 *quamvis quattuor naves exustae sunt*. It is used twice with an adjective: 4, 448 q. magno; G. 1, 47 AVARI id est quamvis

avari. 3, 274 it is used with the abl. abs., and 8, 65 *quamvis enim alibi ortus, sum* is omitted.

3. *Quamquam* (53 : 5).—*Quamquam* is in nearly all cases in S. used with the subjunctive, but in 1, 477 q. *mortuus*, and 9, 439 q. *vulneratus*, it is used with the participle. The indicative is used 4, 8 q. *significat*, where *significat* precedes, 9, 504 q. *possumus* (*possimus* also MS reading), and 10, 618 q. *moriturus est*, *tamen a diis originem ducit*. About one-half of the remainder are general quotations or general expressions of opinions, e. g. 1, 664 *quamquam alii dicant ex ipsa et Marte, alii ex ipsa et Vulcano, alii vero . . . velint*. Excepting in 12, 389 q. *cum maiore dolore*, D. has only the indicative, as 2, 44 *quamquam alii . . . ferunt*; 2, 244 q. *dederunt* (Verg. *dedere*); 10, 802 q. *furit* (Verg. *furit*). Deducting the last two, there remains but one verb due directly to the commentator, and that is in a statement with a parallel in S., where the subjunctive is used in similar examples. Ad 2, 12 is given a statement about the use of *quamquam*, 'melius praesenti iungitur tempori,' though in ten places S. has the perfect or imperfect subjunctive. Commenting on *absens*, 4, 384, D. says: "et debuit 'absens' 'quamquam' subiungere, ut esset 'quamquam absens.'"

D. Prepositions.

1. *Propter* (454 : 167), 2. *Ob* (51 : 61).—The following table will give the number of occurrences of *propter* and *ob* in seven different divisions :

	<i>Propter.</i>		<i>Ob.</i>	
	S.	D.	S.	D.
Nouns,	342	119	6	24
Rel. Pro.,	19	18	14	14
Hoc,	6	4	26	11
Illud,	39	11
Causam,	6	3	4	7
Gerund.,	8	4
Participle,	34	8	1	5

Where *propter* is used, the ratio of the occurrences in the two commentaries is about the same as the general ratio, excepting when it is used with the relative pronoun. With it the ratio for D. is relatively much greater both for *propter* and *ob*. With *rem*, *ob* is used nine times; *propter* once—6, 230 *propter quam rem*.

The gerund. and *illud* are used only with *propter*, while *hoc* occurs much more frequently in D. than in S.

The attitude of the two commentaries is not the same toward the two prepositions. S. has only *quam ob rem* and *quam ob causam*, while D. uses *hanc* and *aliam* as well. S. has a larger proportion than D. of nouns with *propter*; D. a larger proportion with *ob*. The same is true of passive participle with noun, the combination equalling the prep. with abstract noun and genitive, as G. 3, 2 *ob occisos Cyclopas*; 5, 49 *propter perditum patrem*. One of the gerundives (10, 8) with *propter* in D. is really a repetition of the comment in S. which has *propter removendam contentionem et dissensionem*; D., p. r. *dissensionem*.

Propter is used with *causa* 8, 15, *non tantum praesens imperium, sed et causa hostilitatis antiquae*; 6, 670 *ILLIVS ERGO propter illum, vel causa illius*; and occasionally *propter* is found in the crit. app. for *causa* of the text.

3. *Iuxta*.—The commentaries do not differ in the use of *iuxta* meaning 'near to.' Ad 5, 626, S. has 'qui oritur, ut Sallustius dicit, *iuxta solis aestivi pulsum*.' Here, *iuxta pulsum* may be a Servian expression, *iuxta* meaning either 'in consequence of' (see Lex.), or 'near to' temporal, equalling 'sub,' as in a few other passages: Pliny, N. H. 2, 77 i. *solstitia*; Dial. de Or. 22 i. *finem vitae*; Gell. 17, 21, 14 i. *ea tempora*. The first meaning seems preferable.

E. Adjectives.

The number of occurrences of a few adjectives has been collected. With respect to some of them the usage in the two commentaries is the same; as *pristinus* (16 : 4), *reciprocus* (13 : 3), *superfluous* (30 : 9), *verisimile* (14 : 5). There is perhaps a slight difference in the use of *vicinus* (88 : 23), but it is clearly marked in the case of *congruus* (23 : 1), *incongruus* (21 : 3), *absolutus* (19 : 2), *figuratus* (8 : 17), *nimius* (78 : 6). Most of the latter have to do with literary criticism, and indicate that the critical attitude of the scholiast was not the same as that of Servius, the two not calling attention to exactly the same phases of expression in the work criticised. However, the apparently wide divergence between the two is to be interpreted in the light of the fact that the more any one phase was developed by S., the less remained to be done by the scholiast to give an exhaustive discussion of the subject. This, however, does not apply to the use of *figuratus*, in the use of which D. surpassed S.

The use of a preposition with an adjective as an adverb is confined within rather narrow limits. *Ex aperto* (S. 7 : 1), *ex improviso* (6 : 2) and *de industria* (D. 4). Eight other scattering examples were noticed, as *in incerto* 1, 672; *ex abrupto* 1, 226.

F. Adverbs.

1. Time.

Particles indicating time are more frequent than any other class, and the usage, as a result, is much more varied. In the use of many of them there is the ratio of about three to one, while in the case of others there is a distinct preference shown by one or other of the commentaries. *Adhuc* (56 : 22), *diu* (31 : 12), *exinde* (26 : 11), *denique* (20 : 7) are used in the same way by both. *Antehac* (7) was noticed only in S. *Aliquando* (34 : 6) is repeated in a few passages, as 1, 1; 1, 576; 3, 217, and also occurs with other words indicating time: *nunc* 4, 483; *semper* G. 3, 509. *Ante* and *antea*, the former much the more frequently, are used singly and also in connection with *post* (*postea*), and more commonly with *nunc*. *Tum demum* occurs in D. 1, 446, is explained 1, 629 by *postea*, and in S. 2, 795 by *novissime*. *Denuo* (7 : 6) is relatively most frequent in D., while *deinde* (11 : 21) occurs still more frequently.

Terms indicating time present to the writer, as well as those indicating time present to Vergil or to a character in Vergil, are of common occurrence. *Hodie* is used to indicate the usage of the time of the commentator as compared with that of the time of Vergil or of his characters. 3, 12 *hodie quoque* is used, and B. 4, 30 *quae hodie roscida, olim quercus sudabant, olim* is used as a correlative. *Hodieque* with the same meaning occurs with more frequency in D. (23 : 13), it being preceded by *et* 4, 242, and G. 1, 109 *et apud antiquos et hodieque in aliquibus provinciis*. It is used with *olim* 2, 464.

Modo (150 : 54) in most places indicates something present to Vergil or to a character, as 2, 58 *et modo 'trahebant' ad desiderium trahentium*. In some passages (10 : 3) it refers to the time of the commentator, e. g. 8, 127 *nam modo 'quem precari' dicimus*. In both commentaries there are some instances (54 : 13) in which it is used with some other particle: *paulo post* 9, 439; 7, 531; 10, 424; 11, 599; *alibi* (16 : 5), *alias* (21 : 3), *interdum* (5 : 1), and a few times with *ante*, *modo*, *nunc* 4, 323, *postea*, *superius*; see 1, 50 *superius . . . nunc, superius . . . modo*.

Nunc is more frequently used (222 : 62), especially when reference is made to the time of the commentator (32 : 17), but less commonly than *modo* in correlated statements (23 : 10). It occurs four times in succession 3, 24. In addition to the passages where *alias* is used with *modo* or *nunc*, it occurs a few times singly (15 : 7) and is repeated a few times or used with *hic*, chiefly in D.

Interdum, when used singly, in D. is relatively more frequent than in S., but when repeated (18 : 1) is almost entirely confined to S., as is *modo . . . interdum*, and is occasionally used with a few other particles. Some preference is shown in the case of *iterum* (7 : 11), followed by a quotation 1, 397; 4, 92; *iugiter* (5 : 1), *mox* (10 : 21); but none in the case of *necdum* (9 : 2), *nondum* (26 : 6), *numquam* (67 : 24). *Olim* (13 : 16) is used more freely in D. than in S., though the explanations of *olim* in Vergil are more common in S. Ad 1, 20 the statement is made OLIM quandoque. et tria tempora significat. *Quandoque* is also the explanation 10, 12; G. 2, 403. G. 2, 94 adverbium cuiuslibet temporis. *Futuri temporis* is the explanation 1, 203; 1, 288; 1, 234; 4, 627. G. 4, 420 D. has *et aliter*: '*olim*' *pro* '*aliquando*,' while S. has OLIM quovis tempore G. 2, 190, and fere, ut solet: nam non est adverbium temporis 8, 391.

Paulo post (138 : 8) clearly indicates a difference between the commentaries. It is frequently used with *dicturus est*, as is *post*, G. 1, 177 *post dicturus est*. It is also used as a correlative with *modo* or *nunc* in a few passages. *Paulo ante* is found only a few times (7 : 6).

The difference is just as clearly shown in the use of *plerumque* (145 : 7). One of its most common uses is in indicating the customary usage of poets, as 8, 77 *plerumque tamen poetae euphoniae causa antiquitatem sequuntur*. 2, 157 it occurs three times in succession. *Postea* (137 : 63) does not indicate any difference in usage, though *posteaquam* (2, 44; 2, 616; 5, 48; B. 10, 18; G. 4, 303) is used only in D.

Primum, *primo* and *prius* are frequently used with several other particles in comparisons of different periods of time, as *primo . . . deinde . . . postea* 1, 267; *primo . . . medio tempore . . . nunc* 7, 601. *Pr. . . post* (28 : 11), *postea* (16 : 5) are used without distinction, while in the case of *primo . . . deinde* (8 : 13) and *primo . . . inde* (7 : 1) a preference is shown. *Primum . . . mox* (3 : 2) is not freely used, while there are three other instances in S. containing *pr.* with a correlative.

Protinus is explained by *continuo* 3, 416; *iugiter* 7, 601; 10, 340; *deinceps* G. 4, 1. D. has three explanations, *hic statim*, *alibi*, *porro tenus*, 2, 437, and the latter part only 9, 335; and *licet* 9, 147. It also uses the word 11, 243 (2) and G. 1, 31. *Aliquamdiu* occurs 4, 471; *quamdiu* a few times in both (6 : 4), and as a correlative with *tamdiu* (7 : 6). *Quando* is closely connected with *si quidem*, by which it is defined seven times in S., D. adding *quoniam* 1, 261, QVANDO siquidem, *quoniam*, which is the explanation 2, 446. *Quando* is regularly used with the indicative, though the subjunctive is found in a few instances, as 2, 414 *incertum est ergo quando vitata sit*. (*Siquidem* is used 6, 530; G. 1, 7; 1, 17 to explain *si* of the text, and is used in D. 1, 2; 5, 118.) There is nothing worthy of note in the use of *quandoque* (7 : 2) and *quondam* (9 : 6). B. 5, 67 *quotannis* is explained by *singulis quibusque annis*, an expression which occurs 5, 60; 6, 14; G. 1, 193; while D. has *quotannis* ten times.

Quotiens (65 : 12) and its compounds are used more commonly in S. than in D. It is used with *totiens* 1, 371; 9, 138. *Aliquotiens* is found 8, 294, and 6, 37 al. . . . al. . . . nonnumquam; in D. three times. *Quotiescumque* (10 : 2) is also used with *quotiens* 3, 384. *Semel*, both singly and repeated, occurs in both, as well as *semel . . . iterum*. 12, 581 *semel . . . iterum*. 9, 596 *semel ab Hercule*, post a Graecis. *alii tradunt semel a Graecis, nunc a Latinis*. *Statim* (51 : 26) and *simul* (40 : 18) are used rather freely in both, but *simul ac* or *atque* (7) is confined to S. *Quousque* occurs 4, 98, and *hucusque* is used 5, 603; 6, 62 to explain *hactenus*.

Ad 3, 229, S. gives a twofold explanation of *rursus*: interdum iteratum aliquid significet, . . . interdum sine iteratione est. Nearly the same explanation is given 4, 534 frequenter 'iterum,' raro 'vicissim.' It is used the same way in both, the only feature of interest being its use with verbs compounded with *re-* (8 : 3). Commenting on retro repressit 2, 378, D. says: aut 'retro' vacat, aut in 'repressit' 're' vacat. Sed veteres retro repressit dicebant, ut et (5, 21) nec nos obniti contra. The cases noticed in the commentaries show that it was a feature not confined to the ancients: 2, 178 revertabantur rursus; 6, 326 redeat rursus; 11, 51 *rursus reddimus*. Similar to this use of *rursus* is that of *post*, 11, 818 *sequitur post*.

2. Place.

Illic (137 : 12), *Ibi* (22 : 98).—The personal equation in the commentaries is clearly shown in the attitude of the writers to *ibi* and *illic*. Servius seems to avoid *ibi* and steadily adheres to *illic*. Both are used as correlatives with other particles, as *ubi* and *hic*, and in one place in D., 12, 176 *ibi* . . . *hic* occurs three times, and six times 4, 340. D. has *ibique* eleven times, as 1, 720 *pervenit ad litus ibique scapham ascendit*, and *ibidem* three times—1, 446 ; 1, 751 ; and G. 2, 140, in a comment introduced by *et aliter*. The different attitude is shown by the comments 3, 171, where S. reads *quae illic colitur* ; D. says *quae ibi colitur*, as 10, 13. 1, 6 *illic Saturnus latuerit* (also 8, 322) is followed by *ibi latuerant incolae*.

Hic (167 : 335), *Hoc loco* (209 : 76).—The Scholia have *hic* much more commonly than has S., which uses *hoc loco* with about the same relative frequency as D. Both words are used in comparing statements made in different parts of the commentary, and *supra*, *superius* and *alibi* are of common occurrence with them. The number of occurrences of *alibi* is practically the same for both (181 : 179), indicating a much freer use by D., and corresponding somewhat to the freer use made of *hic*. *Alibi* repeated is confined chiefly to D., though it occurs in S. three times in succession 3, 231.

In the use of a few other particles of time a distinction is shown, as *aliunde* (S. 6), *usquequaque* (S. 6). Others occur with about the average ratio in the two works: *longe* (31 : 8), *nusquam* or *nec usquam* (25 : 5), *porro* (6 : 5). Excepting in one passage (1, 2), *porro* is used in explaining *pro-* in other words: 1, 2 *profugus porro fugatus* ; 3, 13 *procul quasi porro ab oculis*. The same explanation of *procul* occurs again 6, 10, and is implied 1, 2, where *profugus* is also explained *qui procul a sedibus vagatur*. D. has *procul dubio* 3, 607 ; G. 2, 381. *Ubique* (82 : 28), *ubicumque* (5 : 2) and *undicumque*, 1, 54, need no special mention.

Usque of the text is variously commented on: 6, 487 *din* ; 10, 321 *tamdiu, donec* ; B. 9, 64 *iugiter*. G. 2, 1 *hactenus* is explained by *hucusque*, which occurs 9, 116 ; 9, 389. *Usque ad* is found (65 : 23) ; *usque in* 8, 724 ; 11, 247 ; *eo usque* 8, 646, and B. 9, 2. *Cumas usque* 6, 1 ; *usque illuc* 3, 692, and in reverse order 694. *Usque dum* is used four times, while *usque* is used six times in D. to mark the limits of a quotation: 4, 56 ; 4, 309 ; 4, 453 ; 4, 683 ; 5, 7 ; 9, 389 *ut Nisus usque 'quave sequar' dixisse videatur*.

3. *Manner.*

The occurrences of several adverbs of manner have been noticed, and, as in the case of adjectives, a preference is shown in the use of some, while in the case of others there is none at all. Some of them pertain to general matters, and there is no reason why we should expect any preference to be shown. However, in the case of others there is involved the critical attitude of the writer, and for this reason there is a distinction. *Alioquin* (5 : 12), *aliogui* (D. 5); *abusive* (47 : 6), *congrue* (20 : 1), *incongrue* (12 : 3), more than half having the negative; *figurate* (33 : 37), *invidiose* (17 : 16) show individual preference. *Abso-lute* (15 : 5) shows the average ratio. In nearly all cases *invicem* (27 : 3) is used with the reflexive pronoun, as G. 4, 257 *se pedibus invicem tenent*; 11, 262 *fuerunt in se invicem saevi*; 10, 79 *sibi invicem emittebant*.

Latenter (50 : 13) is used chiefly with *tangit* or *ostendit* in illustrating the art of Vergil, as 12, 295 *ALTVS EQVO equi magnitudinem latenter ostendit*. *Clam* is used the same way 1, 363 *clam tangit historiam*. Elsewhere it does not refer to the acts of Vergil, and is not freely used in either commentary. *Palam* (1 : 5) is rarely found. *Merito* is most freely used by D. (19 : 25), though *immerito* with a negative is more common in S. (10 : 1). Ad 6, 382 *parumper* of Vergil is explained by *paulatim*, and 7, 529 *sensim* and *paulatim* are used in successive co-ordinate clauses. *Perite*, applied to the words of Vergil, is chiefly used by S. (33 : 5), the superlative being found in a few passages. In the commentaries no difference is shown in the use of *paulatim* (15 : 6), as there is in the case of *raptim* (S. 13), *usurpative* (14), and *verecunde* (22 : 1), where the difference is very marked. It is less so in the case of *similiter* (24 : 11), *sponte* (17 : 6) and *ultra* (2 : 7). Ad 3, 29 and G. 2, 11 *sponte* is mentioned as a noun. Ad 5, 55, commenting on *ultra*, S. makes it equivalent to *insuper* and *sponte*. 2, 145 *ultra non est sponte sed insuper*, the latter being used as definition 9, 724; 12, 3. Ad G. 1, 34 and 127, D. explains *ipse* by *ultra, sua sponte*, as does S. 7, 491.

Valde (36 : 18) is used by both in explaining words of Vergil as well as in connected explanations: 12, 1 *infractos valde fractos*; 1, 200 *penitus*; 2, 711 *longe*; 4, 96 *adeo*; 6, 382 *parumper*. 3, 475 *de quo valde quaeritur*. Compounds of *versus*—*deorsum*, *retrorsum*, *introrsum*, *seorsum* and *sursum*—are chiefly found in

D., except *sursum*, which is also used by S. (3 : 5). See I, 224 DESPICIENS deorsum aspiciens, sicut 'suspiciens' sursum aspiciens.

4. Degree. Modal.

In the use of *aliquatenus* (S. 3), *admodum* (9 : 1), *minime* (30 : 1), *omnino* (1 : 7), *penitus* (39 : 2), a preference is clearly indicated, as well as in the case of *haud* (25 : 3), which is used chiefly with *longe* (22 : 1). Ad 9, 373 S. explains *haud temere* by *non sine causa*, and II, 106 *haud aspernanda* by *non contemnenda*, while D. (4, 86) has '*haud exercet*' for the '*non exercet*' of Vergil, and G. 2, 336 *haud natum* in what purports to be a quotation from Varro. S. has *haud facile* G. 1, 229, and 9, 789 *haud aliter* in a comment on a simile in Vergil. *Nequiquam* of the text is explained by *non* 4, 209; 5, 435; 9, 362; 12, 634; G. 1, 192; 1, 403. *Frustra* is not freely used (10 : 2). *Nequaquam* is used four times by S. (2, 615; 3, 36; 3, 517; 7, 730) and twice by D.—12, 45, in explaining *haudquaquam* of the text, and 10, 164 ("ex uno Turonensi edidit Daniel"). Commenting on *male fida*, 2, 23, S. says: "male minutionem habet, non negationem." A similar comment is given 4, 8 *male sana non plene sana*; *male enim plerumque non, plerumque minus significat, sicut ve, ut vecors et vesanus*. G. 1, 105 MALE PINGVIS non pinguis. To this is added *nam male apud Vergilium saepe pro non significat, ut male sana sororem*, making *male* fully equal to *non*—while S. ad loc. says *non plene sana*; 1, 208 S. uses *male valens* twice to explain *aeger*, and the word occurs again B. 2, 23.

Partim . . . partim (10 : 1) is practically confined to S., for the occurrence in D., G. 2, 140, is in a comment introduced by *et aliter*. *Fere* (12 : 3), *prope* (15 : 9), *parum* (10 : 2), *praecipue* (23 : 18), *nimum* (11 : 7), *non sine* (21 : 4), *sine dubio* (26 : 7), *non dubie* (D. 2), with one or two exceptions, are used about the same in both.

Tantum (238 : 60) is chiefly used to indicate the limitations of a statement, as 8, 532 *ambae particulae ad ornatum pertinent tantum*, and *tantummodo* (17 : 6) is sometimes used in its stead. Though occurring much less frequently than *tantum*, *tantummodo* is used 7, 319; 9, 280; B. 2, 3 to explain *tantum* of the text. It is also used to explain *modo* of the text I, 388; G. 3, 10; 4, 50; 2, 160. *Solus* is used in some places limiting a single word, but *solummodo* is only in D., 1, 159 *INSVLA PORTVM EFFICIT hoc*

enim solummodo portus quod illi insula anteposita est. *In tantum*, *in quantum* and *in commune* occur a few times, chiefly in S., while *quantum* . . . *tantum* is fairly common.

G. Particles.

1. Copulative Conjunctions.

1. *Et*.—Both commentaries furnish examples of *et* used several times in succession, as 1, 329 *et ad* five times in succession; 1, 520 *ergo et aetate et honore et facundia et omni virtute accipiunt*. 1, 481 *et per* four times; 3, 284 *et ab*; G. 2, 177 *et de*. Nouns connected by *et* . . . *et* with verb in singular have been noticed in a few places (22 : 4). A few of these are worthy of quotation: G. 1, 262 *ubi et venatio et aucupia et agrorum cultura exercetur*; 6, 21 *quod et Plato dicit in Phaedone et Sappho in lyricis et Bacchylides in dithyrambis et Euripides in Hercule*. 1, 28 *tum perituram et civitatem et regnum Troianum*. 4, 9 *licet et Pacuvius et Ennius frequenter dixerit, Plinius tamen exclusit*. 6, 432 *quod ei epitheton et Plato et Homerus dat*; 6, 473 *nam de hoc sermone quaerit et Probus et alii*; 9, 600 *quam et Cato in originibus et Varro in gente populi Romani commemorat*; (cf. G. 2, 34; 2, 412; 3, 481;) 12, 225 *commendabat et origo maiorum et paterna virtus et propria fortitudo*.

2. *Ac* (20 : 59), 3. *Atque* (17 : 47).—One of the most noticeable features of the use of *ac* is the recurrence in D. (13) of *ac per hoc*, as 1, 636 *Dei id est Liberi patris, ac per hoc vinum*; G. 3, 51 *et aliter: 'turpe' autem 'caput' amplum atque magnum ac per hoc terribile. Et per hoc* is used less freely (5 : 9). As a simple connective *ac* is not very commonly used (20 : 46).

Atque is used in a few formulae in both S. and D.: 5, 19 *hinc atque hinc* (a Vergilian reminiscence 1, 162); *hac atque illac* B. 4, 19; G. 1, 120; G. 2, 389; G. 3, 24; G. 1, 266; 1, 672, the last being the only instance of its use in the comments on the Aeneid. *Huc atque illuc* occurs a few times in D.: 10, 304; 12, 558; 12, 664; B. 6, 76. (*Huc et illuc* is found 3, 35; 9, 416; B. 10, 68.) In other connections *atque* occurs less frequently in S. than in D. (12 : 41).

4. *Etiam*.—*Etiam* occurs about 1050 times in the ratio of 3 : 1, and is the affirmative particle most frequently used. As a term common to all Latin it does not present any features of interest,

excepting, perhaps, that it is followed by a preposition in S. relatively more frequently than in D.

5. *Quoque* (39 : 39).—In marked contrast with the frequency of *etiam* are the comparatively few occurrences of *quoque*. The preference for *etiam* is shown in some of the comments on the words of Vergil: 5, 801 MERVI QVOQVE etiam praestiti; 7, 1 TV QVOQVE sicut Misenus, Palinurus etiam. B. 9, 51 ANIMVM Q. etiam memoriam. G. 1, 82 SIC Q. *etiam per*.

6. *Item* (263 : 47).—*Item* with its usual meaning is used chiefly to connect a quotation with a statement that has immediately preceded (242 : 35). In this number are included about a dozen instances in S. and a few in D. in which the quotation is indirect with some verb of saying, as 10, 272 Plinius etiam Secundus dicit . . . item hoc quoque commemorat. In most instances, as in the above, it is used to join two statements or quotations: 2, 204 serpens amplexus; item (225) delubra ad summa dracones. In this it is little more than *et*, taking the place of *alibi*, and 3, 73 *item aliter* is used exactly as *et aliter* in the comments on G.

When not used to connect quotations it is found in a variety of connections. In 7, 678 it occurs three times in succession in a discussion of the derivation of *Laurentum*. In other passages it is used to connect co-ordinate statements, as 6, 623 Thyestes, unde Aegistheus natus est, item Cinyras; 6, 652 subaudis inanes, item equos inanes; 6, 767 nam sextus est rex Albanorum. item Numitor tertius decimus fuit.

7. *Non modo . . . sed etiam and Equivalents*.—The use of this formula is a fairly correct test of the style of different writers. There is such a diversity in its use in the present case that the results of an examination of the formula will not be without interest. S. prefers *non tantum* in the first member of the formula; D., *non solum*. In the second member the number incomplete or having *sed* only is about the same for both, but greater proportionally for D. *Verum etiam* is found only in D., e. g. 4, 453 non solum adversa petitionibus inveniri, verum etiam mortem denuntiari. *Non solum . . . sed et* is found only in D., e. g. 2, 688 non solum utilis et necessaria sed et honesta. On the other hand, *non tantum . . . sed et* is found only in S., e. g. 9, 2 ministra non tantum dearum sed et deorum, though found in T ad 8, 381. *Non solum sed etiam* is the form regularly used in the rejected readings where the formula occurs.

2. *Disjunctive Conjunctions.*

1. *Vel*.—*Vel* occurring four times in succession is found in D. 4, 449 and 6, 15. In the comment 3, 697, three belong to the Servian comment: *vel ab Achaemenide admoniti*, *vel ab Heleno*, *vel ab Anchise, vel ab oraculis*. With three, there are five similar to the last: 1, 118; 6, 37; 12, 707; B. 6, 9; G. 1, 145. The number belonging entirely to the individual commentaries is not large—9 : 5.

Vel . . . vel (182 : 145).—In only a few instances is a second *vel* added to S. by D., e. g. 8, 9; 9, 335 DEO *vel* vino, *vel* somno; B. 5, 65 *vel* felices, *vel* infelices. *Vel* is used to connect pairs of words, e. g. 1, 60 SPELVNCIS ATRIS *vel* tenebrosis, *vel* magnis; or clauses, those introduced by *quia* or *quod* being the most common, e. g. 1, 275 LAETVS *virtute alacer, vel quia avo regnum reddiderat, vel quia ipse novam urbem et novum condebat imperium*; 2, 60 *vel ut caperetur, vel quod Graeci simulabant*.

As a single connective *vel* is used more freely (219 : 420), the greater frequency in D. being very noticeable, three features being characteristic: (1) *vel* introducing a general comment; (2) *vel certe*; (3) *vel* followed by a parenthetic clause such as *ut quidam volunt*.

1. In about 75 comments D. uses *vel* to connect a general statement with what precedes, e. g. 11, 131 SAXA TROIANA ambitiose ait, quasi Troianis fataliter debita. *vel* 'Troiana' in usum Troianorum.

2. *Vel certe* (6 : 34).—Of the six in S., another *vel* precedes in three, and ad 12, 200 *vel certe* is the reading of om. P, leaving 2, 15 and 8, 51 as sure Servian instances of the independent use of *vel certe*. In D., *vel* precedes ad 1, 67, where *certe* is an addition to the *vel . . . vel* of S.; 1, 279; B. 9, 45 metra *vel* rhythmos, *vel certe numeros versuum*. In other passages, *vel certe* is used as *vel* in the first division, e. g. 2, 210 SUFFECTI pro infecti . . . *vel certe inferiorem oculorum partem habentes infectam*.

3. *Vel preceding parenthetic statement* (5 : 44).—S. ad 1, 22 has 'vel, ut Varro ait,' and 1, 532 'vel, ut Varro dicit,' a *vel* preceding in each instance. 1, 323 and 3, 444 'vel, ut alii dicunt' is used; 6, 638 *vel, ut supra diximus*; G. 2, 412 *vel quod, ut dicit Donatus*; 3, 680 the verb is omitted—'vel, ut alii.' Similar to these are 1, 104 *vel gubernacula vel, quod melius est, re vera remi*; B. 3, 36 and G. 2, 412, all having *quod melius est* following

the second *vel*. Excepting 1, 18, the passages in D. do not have a second *vel*, e. g. 1, 506 SAEPTA ARMIS satellitum scilicet. *Vel, ut quidam volunt, pro armatis, ut feta armis.* In D. there is quite a variety in the forms of statement, e. g. 1, 369 *ut aliis videtur*; 5, 30 *ut quibusdam videtur*; 8, 9 *ut dicitur*; B. 10, 9 *ut alii*; G. 4, 386 *ut Pompeius dicit.* With these has been classed 8, 242 *vel, si incurvum quid fuisset.* *Sive* is used in the same way 5, 241 *regi Thebanorum, sive, ut quidam volunt, Orchomeniorum.* (Instances of *aut* used in the same way in S. (8), e. g. 3, 275 *aut . . . aut, ut quidam volunt*; and in D. 1, 427 *aut, ut apud quosdam fuit*; 3, 249; 10, 558; B. 9, 23, and, without preceding *aut*, B. 7, 14. *Aut . . . aut quod melius est* (or an equivalent) is found 2, 319; 6, 694; 9, 672, and in thirteen other passages in S.)

(As an intensive particle *vel* is occasionally found (18 : 4), e. g. 1, 277 *urbis enim illius verum nomen nemo vel in sacris enuntiat.*)

A feature of some interest is the use of *vel* in the MS readings (about 350) excluded by Thilo-Hagen from the text. A majority of these are found in a few MSS—C 20, T 65, D 30, F 20; and ad B. and G., H 20, R 70, the last two agreeing in this respect with the MSS of the Scholia.

2. *Sive*.—D. has *sive* six times in succession 4, 377; four times G. 2, 383, as has S. 9, 361. *Sive* occurring two or more times in succession is not of common occurrence (25 : 15), its place being taken by *vel*. Used singly it is relatively much more frequently used in D. (7 : 14). *Sive* occurs about 75 times in rejected MS readings given in the crit. app., and of these 60 are found in T, where it takes the place of *utrum . . . an*, e. g. ad 8, 604 and 8, 702; of *vel*, e. g. 4, 62 and 10, 532, and in general is used the same as *vel*.

3. *Adversative.*

1. *Autem* is one of the particles most freely used. A collection of 215 examples from about half of the first book of A. (152 : 63) would indicate about the average ratio for the entire mass, with something over twenty-five hundred occurrences.

2. *Vero* (276 : 145) seems relatively a little more frequent in D. than in S., but is without features of special interest in either. *At* (2 : 18) seems to be avoided by S., and in both instances (1, 67; 1, 409) there are different MS readings, as is also the case in some of the passages in D. Ad B. 2, 12, S. explains *at mecum*

of Vergil by *verum mecum*, and D. 2, 559 has *me autem* for *at me*, and 1, 418 *deest at illi*. *Attamen* is found in D. 3, 73; 4, 56.

3. *Saltem* occurs but a few times, e. g. 7, 442 *si non aetas, saltem religio sacerdotii*.

4. *Atqui* (57 : 7) is not freely used by D., and 8, 276; 8, 686 there are other MS readings. *Ceterum* (18 : 11) and *verum* (9 : 6) are used with the same frequency in the two commentaries, neither of them being very common. *Nihilominus* (6 : 2) is used by S. ad 6, 212 to explain *nec minus*, and is written separately, as in 9, 742; G. 2, 408.

5. *Contra* (68 : 13), *econtra* (35 : 2), *e contrario* (12 : 17).—Though *contra* is most frequently used, *econtra* is the characteristic Servian form. In D. it is found 1, 71, and G. 4, 104 ("edidit Ursinus not. ad Serv., p. 294"), preceded in the same comment by *contra* in S. These words are generally used to introduce a quotation, e. g. 1, 523 *ut contra et Numidae infreni cingunt*, and in both commentaries *contra* is used with a statement in opposition to one already made, as in 1, 104 *et contra pro passivi verbi significatione activum ponitur*. *E contrario* is used the same as *contra* and *econtra*, though in three passages (1, 576; 4, 40; 5, 20) D. has *contrario* without the preposition.

4. Causal.

1. *Namque* (110 : 17).—*Namque* was noticed in 127 passages, postpositive in about a third of them (44 : 83). When it is in the second place it is followed by a word beginning either with a vowel or *h* (20 : 2), or consonant (18 : 4). When first in the clause it is used more frequently before a vowel (45 : 4) than before a consonant (27 : 7). While there is no marked difference in its use so far as frequency of occurrence is concerned, it occurs in S. more frequently before a vowel (65 : 45); in D. more frequently before a consonant (11 : 6).

2. *Enim* occurs third in the clause (16 : 7) in some passages where it follows *est*. *Etenim* is not at all freely used (3 : 3), while *quippe* (31 : 9) is used the same in both commentaries.

5. Illative.

1. *Itaque* occurs second in the clause (21 : 5) more frequently than first (3 : 6), and the usage in the two commentaries is not exactly the same in this respect.

2. *Igitur* (13 : 14) is relatively more freely used by D. than by S.

3. *Ergo* is by far the most common illative particle (347 : 301), and is relatively more common in D. than in S., being used in many instances to introduce statements only loosely connected with what precedes.

4. *Eo*, followed by *quod* in all cases, is not freely used (4 : 7). Somewhat similar to this use of *eo* showing the logical derivation of a statement is the use of *ab eo quod* (137 : 36) in explanations of the meaning of terms, as 1, 85 *procella ab eo quod omnia percellat*; 2, 448 *DECORA ab eo quod est decus*; 8, 603 *Tarcho . . . de Graeco veniens, ab eo quod est Tarchon*.

5. *Hinc*.—The most noticeable feature about the use of *hinc* is its use as an introduction to a quotation or to some general remark. In this connection it is sometimes followed by *quod* (26) and in a fewer number of places by *illud*, as 2, 255 *hinc est quod dicit* (340) *oblatis per lunam et alibi* (397) *per caecam noctem*. B. 2, 70 *hinc est illud in primo* (37) *mene incepto desistere victam*. Sometimes there follows a general remark, as G. 1, 205 *hinc est quod solem ad unumquodque signum alii . . . dicunt venire*; G. 1, 166 *hinc est quod dicitur*. These forms of statement are practically confined to S. (51 : 3), only one of the latter, 2, 172, referring to a quotation.

In thirteen passages the reference is to a fact not quoted, as 10, 273 *hinc est quod . . . non semper est noxia*.

Hinc not followed by *quod* is fairly common (111 : 64), but S. uses it freely as an introduction to quotations, while D. does not (63 : 7), e. g. 1, 642 *hinc est quam Belus et omnes a Belo soliti*. In a few instances *hinc* is used in giving derivations, as 4, 205 *orasse . . . hinc et oratores dicimus*. Cf. 10, 96; 11, 100 *unde et oratores*. In D. it is most freely used in introducing a conclusion from a preceding statement, as 11, 532 *alii putant Opim et Hecaergon nutritores Apollinis et Dianae fuisse: hinc itaque Opim ipsam Dianam cognominatam, quod supra dictum est, Apollinem vero Hecaergon*.

In only a few passages does *hinc* refer to place, and when so used, is repeated a few times in S.

6. *Ideo* (336 : 380).—*Ideo* followed by causal as well as by particles of other kinds is freely used. *Quia* is most commonly used (221 : 123), as G. 4, 150 *quod ideo fingitur, quia Saturnus, ut diximus, temporum deus est*. D. has a preference for *ideo* . . .

quod (39 : 68), as 8, 600 Philochorus ait *ideo* nominatos Pelasgos, quod velis et verno tempore advenire visi sunt, ut aves. With *quoniam*, *ideo* is practically confined to D. (1 : 13), the one example in S. having the words in reverse order: G. 4, 8 sane quoniam supra ait . . . *ideo* intulit modo.

A number of other particles are used with *ideo*, but none of them as frequently as *quia* and *quod*. Of these the most common is *ut* (rarely *ne*), which, like *quod*, occurs oftener in D. than in S. (34 : 58). *Tamquam* is used in D. with *ideo* four times: 2, 660; 8, 33; 8, 364; G. 1, 102 addidit *ideo* tamquam diceret. D. uses *ideo* . . . *quasi* 3, 717; 4, 609; 12, 658; G. 4, 452, S. having the last in the comment on the next verse, and *ideo* . . . *q.* again 6, 648. *Ideo* . . . *propter* is found in S. 1, 75; 3, 86 (vel propter . . . vel propter); 5, 149; 6, 179; 6, 694 *ideo* ergo 'non laetatus' scilicet propter supplicium suum. *Ideo* . . . *quamvis* is found in D., B. 8, 65; *ideo* . . . *quo*, 2, 57 *ideo* suspendit . . . *quo* gravior narratio fieret. S. 3, 117 has *ideo* Cretaeis, ut Aetneis.

Ideo without following particles is not uncommon (34 : 109), and is allowed much more freely in D. than in S., it being well suited to the short comments characteristic of the former: G. 4, 374 *ideo* 'inanes' dixit; 8, 720 *ideo* ait 'candentis'; 4, 46 et *ideo* addidit 'vento.'

Ideoque = *ideo* + *que* is found nine times in D., as G. 1, 10 Faunum deum appellatum, *ideoque* aedes sacras 'faunas' primo appellatas, postea fana dicta.

7. *Inde*.—*Inde* is used with temporal, local and illative meanings, all of which are comprised under its general derivational meaning, which leads to its use in the discussion of the derivation of words and of general statements. In this way it is used rather more freely in S. than in D. (63 : 18). As in the case of *hinc*, it is in a few instances followed by *quod*, as 5, 785 nam *inde* est quod sequitur (787) 'cineres atque ossa peremptae.' In other passages it refers to the derivation of words, as 1, 726 principaliter lacus dicitur . . . diminutio lacunar facit . . . *inde* fit alia diminutio lacunarium et per antistoichon laquearium; 4, 424 *inde* nostri hostes pro hospitibus dixerunt. In still other places it refers to the derivation of a general custom: 11, 186 quia apud varias gentes diversa fuerunt genera sepulturae, *inde* est quod alii obruuntur, alii exuruntur, alii proprias remittuntur ad patrias; alii per diem, alii per noctem.

8. *Unde* (1224 : 203).—*Unde* is used the same way as *inde*, but much more freely, and the preference of S. is very clearly marked,

especially where it is followed by a quotation. Two explanations of the meaning of the word are given in the comments on *genus unde Latinum*: 1, 6 *prima est iucunda absolutio, ut unde non referas ad personam, sed ad locum; namque unde adverbium de loco, non de ductu a persona.* D. adds: "*sed veteres 'unde' etiam ad personam adplicabant.*" The note of D. gives an explanation illustrated by the commentaries themselves, as 8, 134 *unde natus est Dardanus . . . unde natus est Mercurius.* This agrees with the definition given 6, 766 *a quo ut* (1, 6) *genus unde Latinum.* The statement in most instances follows *unde* without intensification, as 4, 62 *unde Sallustius 'saltare elegantius quam necesse est probae.'* In nearly three hundred places (259 : 40) *et* precedes the statement, as 5, 370 *unde et 'virum se murmure tollit.'* *Etiam* is less freely used in the same way (82 : 6), e. g. B. 7, 26 *unde etiam Iuvenalis ait* (5, 135) *vis frater ab ipsis ilibus?* A couple of sentences will illustrate the use of *unde* with other forms of derivation: 2, 486 *tumultus dictus quasi timor multus: unde Italica bella dicta sunt tumultus.* 2, 268 *'manum' vero, unde est 'mane,' bonum dixere veteres.*

9. *Idcirco* (4 : 5), *propterea* (1 : 17), *quapropter* (1 : 4) are found a few times, but only in the case of *propterea* is the personal selection strongly marked. It is found in S. 2, 726 *propterea quia sequitur.* It is followed in most places by *quod*, but occasionally by *quia*, as above.

6. *Asseverative.*

1. *Quidem* (76 : 28).—In three passages in S. (1, 576; 8, 471; 12, 931), and in D. (1, 335; 4, 12; G. 1, 193), *equidem* in Vergil is explained by *ego quidem*, and in the use of *quidem* no distinction can be drawn between the two commentaries. *Ne . . . quidem* (26 : 5) is, however, more frequently used by S. than by D., in which three of the five instances are found in the comments on G., two of them 1, 102.

2. *Sane* (317 : 403).—Thilo (p. xviii) has called attention to the frequent use of *sane* in the Scholia, and the greater appropriateness of its use in S. It is one of the most common terms used by both, and its use in D., with comments inferior to those with which it is used in S., is due to the general inferiority of D. itself.

3. *Scilicet* (342 : 117).—In the use of *scilicet* the two commentaries agree, the ratio of occurrence being very nearly three to one. The characteristic use of the word is in short statements

calling attention to an evident interpretation of the words of Vergil: 4, 440 DEVS Iuppiter scilicet; 4, 115 ISTE LABOR scilicet explorationis a Iove. 4, 375 A MORTE REDVXI *scilicet hospitio eiectos excepti*. 1, 474 ALIA PARTE '*parte alia*' scilicet templi.

4. *Videlicet* (1 : 5) occurs but few times, as 3, 73 *dominatori videlicet omnium in mari deorum*. Ad B. 6, 9 a part of the MSS read *licet* for *videlicet* in S.

7. Conditional.

1. *Quasi* (469 : 268).—The general features of the use of *quasi* are the same as for other writers. It is used with an entire statement, e. g. B. 1, 74 QVONDAM FELIX *quasi*, iam diu ego felix fui aliquando in finibus vestris; 4, 377 *posuit ad invisionem, quasi: nunc de te curant qui ante periclitanti non curaverunt subvenire*; with nouns, 1, 319 VENATRIX *similis venatrici, id est quasi venatrix*. 4, 660 SIC sic *quasi* interrogatio et responsio; with numerous adjectives, 10, 417 *quasi* divinus; and participles, both present, as G. 2, 457 *quasi* poculis bella tractantes, and perfect, as 2, 644 *quasi* miseratus occideret, and future, as 4, 58 *quasi* nuptura pro utilitate rei publicae. With respect to the use of *quasi* with the present and perfect participle there does not seem to be any difference between the two commentaries. With the future, in addition to the passage quoted above, S. has *quasi* with fut. part. also 2, 459 (spargebant, *quasi* nihil profutura), 4, 659 (*quasi* peritura) and 10, 133 (*quasi* non pugnaturus). D. has half a dozen examples, e. g. 4, 229 GRAVIDAM IMPERIIS *quasi* parituram imperia; 9, 614 *quasi* moriturus loquitur. In only one other respect is there a noticeable difference—the use with Greek words as the equivalent of Latin expressions. Of these D. has four, e. g. 8, 649 'coclites' . . . *quasi* στρογγυλῶπας a rotunditate. In S. there are twenty-nine passages in which a *quasi* explanation is given in Greek, e. g. 11, 598 Etruria dicta est . . . *quasi* ἑρεπούρια; nam ἑρεπον est alterum, ὄρος finis vocatur.

2. *Velut* (18 : 25), 3. *Tamquam* (12 : 60), 4. *Ut* (D. 1), 5. *Ut-pote* (4 : 6).—*Ut* is used once by D. (4, 402 ut proditricem) in the account of Myrmix. Both *velut* and *tamquam* occur more frequently in D. than in S., though the difference between the two is greatest in the use of *tamquam*. While D. has *ut proditricem*, it also has *velut meretricem* 4, 216, while S. has *tamquam proditorem* 1, 242. *Velut* and *tamquam* are used most frequently with adjec-

tives and nouns. Fairly common with verbal forms, only *tamquam* is used with the future participle: 2, 722 *INSTERIOR eleganter tamquam onus laturus, ut de animalibus*. Though but a single occurrence, it is in harmony with the greater frequency of *quasi* with the future participle in D. *Utpote* is used a little more frequently, and, as the others, occurs more frequently in D. than in S. In general it is used the same as the rest, e. g. 8, 597 *utpote Graeci*; 3, 64 *utpote adhuc pueri*.

8. Comparative.

1. The most commonly occurring comparative particles are *sicut* (446 : 140), *sic* (347 : 168) and *ita* (77 : 99). The latter is most freely used by D. The predominance of *sicut* is partly due to its use with quotations, as 1, 27 *sicut in illo loco dixitque et proelia voce dirimit*, but more especially with individual words used as illustrations, as 4, 8 *unanimus et unanimis sicut inermis et inermis*. When these particles are used with correlatives, *ita . . . ut* is relatively more common in D. than in S., which uses *sicut* and *sic* more freely (23 : 6 and 81 : 7), though the words were used interchangeably: 9, 258 *alii sic, tradunt . . . alii ita*; 9, 280 *quidam sic intelligunt . . . alii ita putant*; 9, 230 *alii sic intelligunt . . . alii ita tradunt*.

2. *Quomodo* and *quemadmodum* with *sic* or *ita* are found about a score of times each, and *quemadmodum* and *quomodo* without a correlative about 125 times.

3. *Adeo . . . ut* (53 : 10) is more freely used by S. than by D., though the latter has a larger number of instances in which *adeo* without following *ut* is used to intensify a single word of the statement.

4. *Tam . . . quam* (44 : 22) is used with some freedom in both, though the ratio of the two is a little less than the general ratio. No special features were noticed, several different kinds of words being compared: 1, 70 *tam virorum quam navium*; 1, 232 *tam Latine quam Graece*; 3, 78 *quam mentiri turpe fuerat, tam vera reticere*.

5. *Talis . . . qualis* is more common in S. than in D., as is the case with other comparative statements in which *tale* is used.

A brief résumé will be given of the principal points of difference already noticed:—The use of the verb in the first person plural, when in the perfect referring only to preceding parts of the com-

mentary. Contrasted with this is the use of *dictum est* referring to all parts of the commentary. *Subaudis* is freely used in S. and *invenies* in D., while *ut si dicas* and *ut si putares* is characteristic of S. Questions of all kinds introduced by *utrum . . . an, an, num* and *quis* are confined to D. In the use of periphrastic forms each commentary shows decided preferences in the use of verbs. D. refers to *poeta* most freely, while S. has *ac si diceret* and *per transitum*. D. much more freely than S. refers statements to indefinite sources, and in the comments on G. displaces these by *et aliter*. More nearly agreeing in the use of *antiquus*, S. and D. stand opposed in the use of *veteres* and *maiores*. Considering them as supplementary pairs, a clear distinction is shown in the use of *in* and *apud*, *iuxta* and *secundum*, *ob* and *propter*. Among nouns *significatus* and *gratia* are differently used. *Qui et ipse* is avoided by D., which uses *adamare* for *amare* and prefers *appellare* of the verbs of calling, and of verbs of addition, *adiecit* and *subiunxit* instead of *addidit*. Taken as kindred members of a group, there is difference in the use of *quia*, *quod*, *quoniam*; of *licet*, *quamvis*, *quamquam*; of *quasi*, *velut*, *tamquam*; of *antequam* and *priusquam*. Personal selection is shown in the use of several adjectives and adverbs, as *congruus*, *congrue*, *incongruus* and *incongrue*, *nimius*, *figuratus*, *absolutus*. Comparative particles, as *sic* and *ita*, are not used the same, and a distinction is shown in the use of *ac* and *atque*, of *sane* and *non modo* and its equivalents. There is a variation in the use of *at*, *atqui* and *econtra*, and of the temporal particles *interdum*, *paulo post* and *plerumque*. In connection with quotations, *item*, *inde*, *unde* and *hinc* are not used the same. Preference is shown in the selection of *ibi* and *illic*, and of *hic* and *hoc loco*.

These facts are sufficient to establish the lack of homogeneity in the diction of the two masses of comments. The uniform use of *diximus* referring to past portions of the commentary in S., and the use of *dictum est* in D.—also used freely by C where the Servian MSS have *diximus* (see crit. app.)—point to the Servius as a work already completed when the Scholia were written, and give a valid starting-point for a negative criticism of their Servian origin. The MSS themselves furnish proof that some statements do not belong to Servius. This is shown by the statement in T ad 4, 694 *praeter quod Servius dicit quidam dicunt*, followed by the comment of D. See also ad 5, 30; 5, 458; II, 134; II, 743. Daniel also adds 'ut Servius dicit,' ad B. I, 12; 3, 20; 9, 1. As

has been pointed out, the use of *et aliter* separates from Servius at least a portion of the scholia to G.; and the occurrence, in about 25 passages in the comments on B. and G., of *subaudi* for the Servian form *subaudis* gives warrant for relegating them to the crit. app., and the same is true for statements in T containing *sive* and *tradunt*.

While the indications of separate authorship for the two masses of comments are numerous, the MSS of the Scholia have certain indications of individualism. A few scattered observations will be given with reference to T. Ad 10, 164 the Scholium, found only in T, has *diximus*, *in auctoribus*, and *nequaquam*, which are characteristic of S. It also has *diximus* 10, 423. Ad 7, 464 it has *in toto Vergilio* instead of *in omni Vergilio*, Servius ad 1, 576. It has *quamquam* (4, 296), the usual form in S., for *quamvis*, the usual form in D. Ad 4, 569 the Scholium containing *hoc loco* is *in marg.*, as is also *in Catone* 4, 698. The use of these expressions seeming to ally T with S., also separates it from the rest of D., and at these points at least shows different authorship. This indicates that the MS gives us an original base plus later critical accretions. This, applied to D. as a whole, explains the inherent differences in diction between S. and D., but does not determine what Servius actually wrote. That many statements in the MSS, as a whole, are not by Servius, gives ground for the rejection of some statements in the Servian MSS; but here, in the case of statements which are colorless, failing some indications in the writing of the MSS themselves the problem is insoluble.